1:Beaglehole and Beaglehole E-5 (1934-5) 1938 Pukapukans



gleam. These were their properties, talo, sickness causing knots, malos, trees, flowers.

Tuman was a priest of Te Laupapa. When he came from Wale to Motu Ko, he looked, there the *lenga* fish lay, they were cooked. He took them, ate them. The *taivo*, the *uete*, the *manini*—all the fish had been cooked, they were grilled by his god. That was his power of his magic.

This was another: the treating of sickness. If it was a broken arm, he tapped it with his hand, it was all right. If a broken leg, he touched it with the hand, well. If an injured eye, he touched it, well. If an aching stomach, he hit it, well. There was no medicine which he prepared for drinking. It was only his hand. That is all.

2. Wallum. Wallum was a man of Loto. Ngallyeyen was his god. His magic power was fire. He did not extinguish the fire. It simply burned thus. If the fire went out, his prayer was lost. The sick people would gather at his house. He would pray to his god. Indeed all the sick people became well. These were the various ill-nesses. The person obsessed by a spirit would be cured. The person with the very bad illness (swollen parts) would be well. The person whose sickness was shortness of breath would be cured. All the sicknesses absolutely would be cured. Similarly with the small fish, the *matasalia*, the *ave*, the *uuti kava*, the *uo*, the *kalouua*, the *utule*: when he chopped, the small fish rushed to him. There: that was his magic. That is all.

Certain afflictions are treated by the application of embrocations or by internal medicines. The use of medicines is always accompanied by a tapu against the eating of fish until the sickness is completely cured. The tapu applies whether the disease treated is consumption or filaria. No rationaliza-tion could be given to account for the incompatibility of fish diet with medicines, but the rule is always rigidly enforced. To yield to a temptation to eat fish during convalescence is to cause a relapse.

No record remains of old-time postures or practices in the drinking of medicines. It is possible that formerly special rules governed the collecting of herbs for medicinal purposes, but this is only a vague memory today.

The following remedies for various illnesses used by Pau are probably generally followed by other practitioners, but each medical man today has his own trade secrets which he jealously guards:

Boils and inflammations. Scrape the bark off the roots of the *tamanakomako* plant. Mix the bark with grated dried coconut; then stir in a little coconut liquid. Apply the medicine as a poultice (*ououu*) to the inflammation, cover with leaves and allow to remain thus overnight. In the morning, the boil will have come to a head. Tear off the top of the boil with the fingers and drain off the pus. Dress the sore with juice squeezed from the pounded stalk or leaves of the *tamanakomako* plant and cover with leaves to protect from cold and insects.

Constipation. Express the oil from the grated, dried coconut, add an equal amount of heated drinking-nut liquid, and allow the patient to drink about one-half pint of this at a time. If necessary, follow up with another purgative compound of grated drinking nut flesh mixed with equal amounts of *lolo* cream. Amount of any medicine was judged by the eye. A coconut shell served as container. The *ououu* was not used.

Consumption (*mahi tutolo*, wasting-away sickness). Express the oil from grated dried coconut and mix with an equal amount of heated drinking-nut liquid. Let the patient drink about one-half pint of this medicine which acts as a violent purgative. Follow up with a second medicine: grate the edible husk from the top of any coconuts, add water, and squeeze out the liquid from the flesh. Let the patient drink two or three swallows of this liquid twice each day. Diet is especially important in cases of consump-

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tion: the patient eats only nuts, pandanus fruit, and bananas; talo is later added to the diet, but fish or flesh is tapu as long as medicine is being taken.

Debility of patients grown thin and weak through prolonged illness. Place the liver of any large, edible fish in a green coconut cup, cover with water, and warm over hot coals. When thoroughly hot, remove and throw away the liver. Pound up several lengths of aerial pandanus root, squeeze out the juice, and add to the liver water. Let the patient drink this each day. The same medicine is used for renal colic.

Diarrhea. Bake ripe pandanus keys, extract the nuts, and pound up. Express the juice. To each half cup of juice, add a little dried coconut oil and fresh water. Drink the mixture at intervals until cured. A diet of pounded cooked talo mixed with drinking-nut liquid is also recommended to calm the stomach.

Filaria. Pau would only say that the main treatment consists in *lomilomi* and lancing. However, some practitioners paint an embrocation on the affected limb. The ingredients of such an embrocation are a closely guarded trade secret, but probably consist of a coconut oil base to which pandanus juice is added. Trade perfume is considered to have great virtue as an addition to such a mixture. The embrocation is applied until the swelling begins to subside. After that, nature is allowed to take its course, unaided by external applications.

Hemorrhage. External bleeding of a limb is treated by winding a length of malo or ennit round the limb about the wound and tying tightly. If bleeding occurs in a place where a wrapping may not be easily applied, deep pressure with the thumb is exerted above and below the wound. Either of the two following astringents is applied to the wound: juice squeezed from the husk of a coconut, or juice squeezed from the pounded roots of the coconut tree. The wound is covered with leaves of the *aowa* plant and tied with sennit. For external bleeding after childbirth and for internal bleeding, vomiting of blood, or passing of blood with the feces: express the oil from the gratings of a very red dried coconut; squeeze the juice from pounded, baked, ripe pandanus keys, and mix the two liquids; add drinking-nut water to make about two gills of liquid; let the patient drink this at intervals until bleeding ceases.

[844]

Stomach pain. Pound raw or baked bananas, mix with *talo* cream and drinking-nut liquid. About one-half pint of the medicine is drunk at intervals until the pain ceases.

Rheumatic pains (*mahi ngangu*). These are treated with *lomilomi* and an embrocation: grate a dried coconut and add to it four or five leaf buds of the *taeyiva* tree; pound up the mixture and express the juice onto the source of pain. Other leaf buds may be substituted, but those of the *taeyiva* are preferred.

Vomiting (*lua*). As an emetic, drink salt water. To allay excessive vomiting, drink about one-half pint of the internal hemorrhage medicine, until vomiting ceases.

Insomnia (*ongo mae*). Pau mentioned this as an occasional complaint, but had no specific treatment.

192 826

A vocabulary of about 200 words covering physiological processes and parts and bones of the body was also obtained from Pau, who was shown pictures of different parts of the body, diagrams of a skeleton and the skull, and asked to identify the parts he knew. These words are included in the Pukapukan dictionary.

145 852

Imperfect and irregular teeth (*ngaso oyo*) are believed to result if a child loses his milk teeth before the second set is ready to erupt, for the child tends to play with his gums (*take nio*), so spoiling the second set. Many young children, aged 3 to 5 years, have badly broken or decayed milk teeth. Some have sets of stumps that appear to be worn down through hard chewing. This is an individual matter, however, because other children of the same age have beautiful, well-formed milk teeth.